

BOSTON RECORDER.

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TOUR TO CHOULE.

From the Panoplist, for January, 1820.

Journal of a Tour to Choule, near Bombay, for the purpose of establishing Schools, disseminating Books, & preaching the Gospel, by Mr. GORDON HALL, American Missionary.

We have long considered it as extremely desirable, that we should have access to the continent, for the purpose of distributing widely the books we print, of preaching more extensively the Gospel of the native schools, in which might be the doctrine of salvation, as well as the rudiments of human learning. How we might be enabled to extend our operations in these various ways, we have considered as somewhat doubtful.

It is now about six months since this territory passed from the Mahratta sovereign into the hands of the English. Immediately on my landing, I walked nearly a mile to the further side of the town, and there took up my quarters with a Jewish family. I was so exhausted with sea-sickness, heat and other fatigue, as to be quite unfit for any further exertions. After sitting a while, however, I concluded to take a walk into the fort.

On my way I called at the tent of an English officer, who was residing there a short time, for the purpose of taking a survey of the fort and district. He received me kindly; and, after taking a walk with him among the ruins of the fort, I returned and dined with him, and at about 9 o'clock again reached my lodgings. This closed the labors of the day.

29. In the morning I arose quite refreshed with the repose of the night, and encouraged with the hope of doing something towards diffusing a knowledge of the Saviour among this numerous heathen people, who I suppose were never before visited by a Protestant missionary.

Before breakfast I walked through the town to the sea shore. On my way, near the beach, I passed two Hindoo temples, which bore the marks of indigence and neglect. In front of one of these temples I stopped, and briefly addressed a number of people, and called upon them to renounce their idols, to worship God their Maker, to repent of their sins, and to believe in Christ their Redeemer.

Returned to breakfast. My arrival having been published the preceding evening, and some few books having been distributed, many people came early for books to my lodgings. I read and spoke to a large number, and gave them books at their own earnest request.

After breakfast, accompanied by two Jews I walked through Derwajabahore, Kaup, and Taronda, three towns lying on the sea board to the north of the fort. In these towns I stopped and distributed some books, and addressed such of the people as I found disengaged.

On our way back we turned eastward, entered the territory of the native prince, Angrea, and visited a large Hindoo temple about two miles east of the fort. The principal temple is a large, costly, but very ancient building, surrounded by a number of inferior ones. It stands in a solitary place, and around it are but a very few poor native huts. This temple is far superior to all the other temples in this region. Still, but very few persons are attached to it, and it is manifestly a place of but little resort.

Near the temple I sat down under the shade of a tree. Eight or ten persons came and sat down with me. An aged Hindoo, with expressions of much kindness, brought me the milk and meat of a coconut with some sugar, and desired me to refresh myself. This I was very glad to do, for it was now about the middle of the day, and I had walked four or five miles in a very hot sun. I improved the opportunity by addressing the people on the subject of salvation. I gave them a few books, which I desired them to read repeatedly, and to consider seriously; assuring them that if they would follow the directions contained in those books, they would obtain the pardon of their sins, the favour of God, and the happiness of heaven. I then took leave of them, and returned to my quarters.

After resting two or three hours, I started at half past three o'clock in company with three Jews, intending to visit some temples about four miles to the east, in Angrea's territory. On my way, I passed by those mouldering monuments of Mahomedan faith and power, before mentioned. The first village I passed through is called Kolwer, and contains about 75 families, and a large Mussulman burying-ground. But here I neither met with any of the inhabitants, who are principally fishermen, nor distributed any books.

I then passed on to the town properly called Choule, which I was told contained 1,500 or 2,000 inhabitants. They seemed very friendly, and appeared to be familiarly acquainted with my Jewish companion, our schoolmaster. Through him I learned, that there was no school in the place, but that there was a man who would be glad to teach one, and that it would be pleasing to the people to have one. It was now late in the day. I made some short steps, spoke to a few of the people, and gave them books.

I next turned to the north, towards the temples on the brow of a mountain, which I had hoped to visit. But after walking a while longer, I found they were so distant, & so difficult of access, that I could not well reach them, and so relinquished the object.

I then bent my course towards my lodgings, and taking a more inland road, I travelled most of the way in Angrea's dominions, passed by several forsaken temples, both Hindoo and Mahomedan, and one guard house of his Hindoo Majesty. Distributing a few books on the way, without much intercourse with the few people I saw on the road, I reached my lodgings about sunset, & was not a little fatigued with my walks of not less than 15 miles in the day. Soon after my return more people came for books, many of whom I was obliged to refuse, as my stock was now nearly expended. But I did not dismiss them, till I had given them a word of instruction and exhortation.

30.—People came in the morning for books. I read one of the tracts to them; addressed them, & gave them a few books. After breakfast I passed over in a ferry boat to the opposite side of the bay, and visited a small village called Boarlee.—Here I found the meager remnant of that Roman Catholic population, which once must have been extremely numerous, opulent, and powerful in this region. I first called on the only Catholic clergyman in the district, who very courteously received me. He was a native of Goa, and spoke the language of the Concan so imperfectly, that we could interchange but few ideas. His apartments, as is usual, were in a small building adjoining the church, and they bore every mark of extreme solitude and indigence. In mournful accents he told me, that the whole number of Catholics, including two or three families in Rawadunda, did not exceed 200 souls. In reply to my inquiries, he said, that no exertions were now made to gain proselytes from among the natives. At my desire he accompanied me into the church, which is the only one in the region that has not fallen in the common desolation of Portuguese grandeur. And indeed, a part of the roof of this church has fallen in, and it is but meagerly furnished with that superstitious trumpery and that ridiculous finery, which I have been accustomed to see in other Catholic churches.

I gave to the priest the Acts of the apostles and two tracts, which he said he would cause to be read to him; for though he understood something of the language, he could speak it but very imperfectly, and could not read it at all.

On taking my leave of the priest, I walked a short distance to the Hindoo village. As I entered it, a principal man of the place invited me to his house, and desired me to take some refreshment. I thanked him for his kindness, but declined his proffered hospitality, as I wanted nothing but a draught of water. Here I conversed with a number of people, and gave my host two tracts, which he accepted with apparent gratitude. I learned that there was no school in the place, but that 25 or 30 boys might easily be collected into a school.

At a small distance I saw a miserable looking temple, and a large collection of people, and heard abundance of music and noise. I advanced to the spot, and found a large number of the villagers, men, women, and children, assembled for religious worship, it being the great Hindoo festival called *Dewally*. The occasion was extraordinary, but the worship in which these people were engaged was such as I had never before seen. The object of their ceremonies was to bring the devil into a certain man, who would thereby become the guardian deity of the place, and defend its inhabitants from the ravages and assaults of disease. To such strange expedients these people seemed to impute their preservation from the ravages of the Cholera Morbus, which has been so destructive throughout the country generally, but which, they boastingly said, had not attacked a single living thing in their village.

The man who was thus to be deified, or rather demonized, was placed in the midst of the temple, covered with ashes and filth, reclining on the ground, with his head supported on the lap of another man, who was jingling a little bell over it, while several persons were striking up their barbarous music, and others employed in making burnt offerings to the misshapen idols. At a little distance from the temple, I saw a kid, whose head was severed from the body. This was the only one I had noticed in the place, and it had been offered in sacrifice to the idol. I greatly wished to address this poor deluded multitude; but perceiving that I could not do it without violence to their religious ceremony, I made a few observations to some people, who were standing a little aside, and then proceeded to the old Portuguese fortifications, on a lofty height at a short distance.

In these fortifications I found the ruins of one spacious Catholic church, some very old and heavy pieces of ordnance, and some native soldiers. I remained with them more than an hour, conversed with them on a variety of subjects, and gave them Christian instruction. Not one of them could read, and I therefore left no books with them. On descending from the summit, I returned to the house where I had been so hospitably received. The assembly at the temple was entirely dispersed. My host again invited me to take some refreshment, & now feeling the want of it, I gratefully accepted his invitation, and regaled myself on some unleavened cake, a cocoa-nut, and some toddy. A few people came round and I read part of one of the tracts, and spoke briefly to them. We then took a very friendly leave, and returned back. I should have observed, that I gave books to several other persons, among whom were two men, belonging and returning to Hapsee Seedee's territory, who is a petty sovereign residing about 30 miles distant from Choule.

31. Converted with a number of people at my lodgings before breakfast. After breakfast I walked round the town, stopped in several places, preached to a considerable number of people, and distributed some books.

In the afternoon, I walked, in company with the Jewish schoolmaster and several others, through Rawadunda, Derwajabahore, Kaup, Taronda, and Aglawen-cheewanda. In all these places I stopped occasionally, addressed many of the people, and distributed a few books. This was my last walk among the villages. I had engaged to go on board the same night, and embark for Bombay.

As I returned to my quarters, I had more applications for books, and further opportunities to impart Christian instruction to the people. But my stock of books was now quite exhausted, & I could only tell the applicants, that I would endeavor soon to send more from Bombay. Among others, who came to the place, was a military officer of Angrea, and to him I gave the only book I had reserved for my own use, to read to the people as occasion might offer. This officer was on horseback, & his was the only horse I saw in the place, and besides which I saw no means for conveyance whatever, in all the places I visited.

Now, on the eve of my departure, I was invited to dine with a Jew, a money changer, and one of the principal Jewish inhabitants of the place. The invitation was quite unexpected, as I anticipated no communion with the still ceremonious children of Abraham. Nothing very interesting occurred on the occasion, except that the Jewish schoolmaster, sometime before we resorted to the place of entertainment, told me that he must first go and kill the fowl on which we were to dine, as there was no other person in the place who could draw the blood in a Levitical manner. Only two Jews sat down to eat with me; & as we finished, the same schoolmaster, who seemed to be the acting Levite, said he would pronounce the blessing according to their custom. I told him we were bound to receive our daily bread with thankful hearts. Then, as we remained sitting, he pronounced two or three Hebrew sentences. Shortly after, about 10 o'clock, P. M. we repaired to the boat, in which we had taken passage for Bombay.

But how hard is it to turn away from a field already so white for the harvest! And how desirable that laborers should be speedily sent forth, before the nodding harvest drop into the dust and is lost.

In all the towns I have visited I have not seen one school, and am told that there is not one. Formerly there were several, but the increasing poverty of the people, as they said, had dispersed these schools. They appeared desirous of having them revived; and several, who had once been school teachers, desired to be employed by us, should we establish any charity schools. In the towns I visited there is ample room for ten schools. How vastly important that an adequate number should be established; and who can tell to what an extent it might subvert the cause of Christ, to have the principles of his everlasting Gospel taught in such a number of schools.

I found the Jews at Choule in a more indigent and obscure condition than I had expected. According to the best information I could obtain, there are not more than 45 families of Jews in the immediate vicinity of Choule. They have no synagogue, but hold their worship in a private house. They appear to have but little regard for the Sabbath, and there is not a well informed man among them. The number of books which I distributed, was about two hundred.

Nov. 2. Arrived in Bombay, crowned with rich experience of divine goodness, and found my family and fellow laborers all well. The distance of Choule from Bombay is not more than 25 or 30 miles.

We immediately consulted on the expediency of establishing schools at Choule, and agreed to fix one in the great town of Rawadunda, to be taught by the Jew who accompanied me there; and one in the town of Kaup. The former school is designed to receive all the Jewish boys that can be obtained, and more or less Hindoo boys.

17. The Schoolmaster left us for Choule, furnished with 434 books, chiefly for distribution.

30. A letter from the Jewish schoolmaster informs us, that he has begun his school,

* A Juice drawn from various kinds of palms, by cutting off the branch intended by nature to produce fruit, and receiving from the wounded branch the sap.

and has 30 boys;—that a school is opened in Kaup, and has 20 boys, and in both schools the number of boys is increasing.

Letter from the Rev. GORDON HALL to the Corresponding Sec'y. Bombay March, 1819.

REV. AND DEAR SIR,—The 13th of Jan. I sent you, by Capt. Osgood of the brig Nancy Ann, my journal of a tour to Choule. On the third inst. I returned from another tour of 10 days to the same region. I arrived in the vicinity of Choule on the 23d ult. and found the two schools which were commenced there about the middle of Nov. in good order. I found about 130 boys belonging to the two schools, about two thirds of whom are usually present at a time. In one school there are 15 Jewish boys, and in the other seven. The other boys are chiefly Hindoos, some are Mussulmans, and two in one school are Roman Catholics, the first that have ever joined any of our schools. These two Catholic boys are orphans, and one of them is a lad of uncommon promise. He reads fluently in Mahratta and Portuguese; and when the teacher is called out, this boy is put in charge of the school. More than 20 of the boys in these schools have already learnt to read with considerable propriety, and to repeat more or less of the ten commandments. These schools are increasing in their numbers. The day after my arrival, I spent principally in the school; but had opportunities for conversing with some of the Jews and heathen, and distributed some books.

In the afternoon I desired the schoolmaster to invite the neighboring Jews to convene, for I had a particular desire to address to them. Accordingly a considerable number of them assembled, and I addressed them directly on the subject of the Messiah's advent, in a very summary manner, following, in general, the argument of Owen. I endeavored to show them that it was plainly foretold in their own prophetic writings, that the Messiah's advent was to take place, before the Sceptre and Lawgiver should depart from Judah, and before the destruction of the second temple,—and that he must be cut off, not for his own, but for the sins of the people; consequently, as their temple has long since been demolished, their beloved city Jerusalem destroyed, and their whole nation either consumed by the sword, the famine, and the pestilence, or extirpated from the land of their fathers, and dispersed throughout all nations, destitute of all insignia of civil authority, forsaken, oppressed, and without the slightest destination of their ancient tribes; as all this had long ago befallen their nation, it was an obvious demonstration that the Messiah must have come long ago, or the voice of Jehovah, by the mouth of his prophets, must have proved false. At the thought of the latter they started, and with peculiar emphasis several of them declared it impossible that a prophecy from the Lord should fail.

They seemed to be, in some measure, convinced and impressed, and I next endeavored to convince them that the time, the place, and the manner, of our Saviour's birth—his preaching, his miracles, his death, resurrection and ascension, declared him to be the Messiah. I exhorted them to believe in him, and by repentance, to turn to the God of their father Abraham. They were very attentive. None gainsayed, and most seemed to yield their full assent to what was advanced. Among the number present were two brothers, of whom one was 80 years old. To me the season was a peculiarly pleasant one, and I hope it may be followed with a blessing.

The following day I spent partly in this school, and partly in going about the great town of Rawadunda, where I had opportunities of addressing numbers of the people and distributing some books.

I had expected to make a longer stay in the neighborhood; but when I arrived on Wednesday, I was informed, that on the following Friday there was to be a royal marriage at Allabay, the capital of a petty, independent sovereign, who reigns over a few hundred thousand subjects. The capital of this sovereignty is near its southern frontier, and about 20 miles down the coast from Bombay, or six or seven miles to the north of Rawadunda. When I was on my former tour to this place, I saw a *Sardar*, a military officer of some rank, in the service of the king of Callaba, as it is commonly called, of which Allabay is the capital, I gave the *Sardar* a copy of the Gospel of Matthew, and desired him to present it to the king with my *salam*, and told him, if I should visit the region again, I should desire to see his majesty.

Great numbers of people were now going up to Allabay to be present at the royal nuptials. I thought the time a favorable one, and concluded to go, hoping that God would make it subservient to the introduction of the Gospel into that heathen kingdom.

On the morning of the 26th, I started early for Allabay. The school in the town of Kaup, a little out from Rawadunda, was on my way. I stopped and spent some time in the school, and breakfasted with the teacher, who is a Jew.

It was nearly 12 o'clock when I arrived at Allabay;—the two school masters were with me, and we took up our quarters with a Jew, who is a *Sabdar* in Angrea's (that

is the name of the reigning family) service. A Subadar is a military officer, and has the charge of about 25 sepoy.

Immediately on my arrival, I sent for the Subadar, whom I had seen at Rawadunda. He came directly—was very friendly—inquired how many people came with me, and said that every article of provision, requisite for me and for them, would be daily sent from the king's stores, and that I must not think of leaving the place for four or five days. All necessary provisions were accordingly sent daily to the place of my lodgings.

Here I must tell you that the royal personage, who is heir to the crown, and whose nuptials were about to be celebrated, was a boy of 13 years of age, and the bride a girl of seven or eight years of age. The king died some years ago, and since then a braman, as regent, has had the entire management of the Government. On the day of my arrival, 3 o'clock in the afternoon, was the time appointed for me to be introduced to the regent. I previously prepared two parcels, each containing a copy of our English and Marhatta book, the Gospel of Matthew, the Acts, the school book, and several tracts. One of these I intended for the young king, and the other for the regent.

I was accordingly introduced to the regent, by the Subadar, and the parcels were presented. I was received by the regent with the utmost kindness and respect. It was in the immediate presence of all his chief men, civil and military, the bramins also, and a great concourse of people; for all were in readiness to proceed in a grand procession, from the great hall of the bridegroom to that of the bride, in order to make some arrangements for the marriage ceremony, which was to take place between 9 and 10 in the evening. I was desired to walk in the procession at the regent's right hand. On the left, was his aged father. When arrived at the hall, I was desired to sit near the regent, and treated with every mark of the highest respect. I received the same respectful treatment at each of three following times, when I was present at the ceremonies.

I would wish to notice this circumstance as a tribute of praise to Him, in whose hand are the hearts of kings, and who turns them as he pleases. Such a circumstance could be in no wise desirable, did it not have a favorable bearing upon our Christian object. It was distinctly known that I was a minister of Christ, and as such I was most honorably noticed in the eyes of all his principal subjects, and many others from places beyond his territory. All these, after seeing me in such circumstances for several days, would know me, should they hereafter meet me in any part of the country; and, I doubt not, would be more ready to receive me with respect, and to listen to my instructions with attention. Indeed, what I observed before I left the place was in confirmation of this sentiment. Let God be praised.

I might give you a long account of this magnificent wedding, but I do not think it would be worth your perusal, as it did not materially differ, except in its royal magnificence, from the ordinary ceremonies of marriage among the Hindoos.

I had repeated conversation with the regent, in which he made various inquiries about European manners and customs. On the last day of the ceremonies, in the presence of the whole assembly, he made several remarks to me about the Christian religion, which showed that he had read considerable in the books which I had given him. Indeed, I afterwards learnt, through one of his officers, that he had been reading them to his father, and conversing about them. He remarked that our religion was excellent, but like all the Hindoos, he could think no one religion to be true, exclusive of all others. Hitherto, I had had no private conversation with him, and therefore I had said nothing about a main part of my object in coming here, which was to obtain the approbation of this heathen government for the establishment of schools within its territories. I requested, and most readily obtained, a private audience. I told him that we had established more than 20 schools in various places, for imparting useful learning to the children of the poor in their own language. He asked who were employed as teachers. I told him that we generally employed bramins, but sometimes intelligent men of other casts, and sometimes Jews. He asked, if the expense was defrayed by government? When I told him that it was not, but that good people in our native land, wishing to promote the happiness of their fellow-men, brought together their contributions, some more and some less, according to their ability, and that from these consecrated funds, the schools were supported:—when I told him this, it seemed to strike him as a new and surprising idea. He pronounced it a holy work, as great numbers of the Hindoos do, fully approved of the object, and gave it his unqualified sanction. He then made inquiry about certain books in English, which he wished to obtain.

I thanked him for all the kindness and attention which he had shown me, and took my leave of him, expecting to embark in the evening for Bombay, having spent four days in the place.

I immediately made arrangements for two schools to be established under this government; one at Allabay, the capital, and the other in the large town of Choule, in the neighborhood of Rawadunda. As I was unexpectedly detained until the next day, I had the pleasure of seeing the school in Allabay commence with nine fine boys. The teacher is an intelligent Jew.

While I continued in this place, the town was full of bustle, on account of the royal marriage, and the great influx of persons

* A very few days after, this school had 20 boys, and the one at Choule had 15.

from the surrounding country, and also from the numerous private weddings in which many were engaged. The occasion, therefore, did not afford so many opportunities for addressing the people, as I had hoped it would. I had, however, opportunities of conversing with numbers, and of distributing a pretty large number of books. Some of them were given to persons dispersing into the country as far as Poonah, and many were given to persons of distinction under government, and others of the common people, who were able and seemed desirous to read them.

During almost the whole of my absence, I was in the company of more or less of the Jews. I ate and lodged in their houses; and I had interviews and conversation with most of the Jews in these places. Most of the time, the three Jews, now employed there as school-masters, were with me. I took special pains to instruct them in the doctrines of Christianity, and I was much gratified by their apparent readiness and desire to be instructed. The Sabbath was spent very pleasantly. It was chiefly occupied in reading and explaining the Gospel of Matthew, the tracts, and forms of prayer. Sometimes I read myself; but the school-masters were the principal readers, while I expounded. And a considerable number of persons, both Jews and heathens, were in and out in the course of the day. One part of the day I gave a book to each one who could read, and felt a peculiar pleasure in seeing seven or eight boys, and a number of adults sitting around me, and reading the word of life, in the metropolis of a heathen kingdom.

On this occasion, a very pleasing circumstance occurred. One of the reading boys, a heathen lad of about 12 years old, began to repeat the hymn to Christ, which we have printed. I stopped and inquired, and found he could repeat four verses.—The boy had been down from Allabay to Rawadunda, and spent two or three days in our school there, and by that means had learnt the hymn. This led me to reflect more than ever before, on the great variety of ways in which our school may aid in the diffusion of Christian knowledge.

My continued familiarity with the Jews afforded me the best opportunity of becoming better acquainted with that interesting people, as they exist in this country. I was more than ever convinced of their extreme ignorance and degradation. They are strongly inclined to intemperance. Some have several wives; but this is very uncommon. Our senior Jewish school-master, appears to be a man quite above the common level of the Jews. He reads Hebrew, but does not understand a word of it, nor does he appear to have but a mere spark of knowledge of the Jewish Scriptures.

He professes fully to believe that Jesus Christ is the true Messiah. I inquired after his notions of the earth and the heavens. He, as well as the others, had imbibed the monstrous notions of the Hindoos; that the earth is supported on the head of a serpent, and encircled with seven seas; one of fresh water, one of salt water, one of milk, one rum, one honey, &c. that the heavenly bodies are so many animated, intelligent beings, and that the eclipses of the sun and moon are caused, respectively, by the furious assaults of their vindictive foes.

While on my tour, I endeavored to obtain all the knowledge I could of the various towns on the sea-coast. About 40 miles south of Bombay, and about 15 miles to the south of Rawadunda, is a town called Rajpoor, which is the capital of another small sovereignty. The chief of this sovereignty is a Mahomedan; of African origin. Within the limits of this territory, there are on the sea-coast within less than 15 miles, four towns, containing on an average more than 2,000 inhabitants each, according to my best information. One large town lies but a short distance from Rawadunda, and, as I am informed, the people have solicited schools for their children.

From Rawadunda, proceeding north about 20 miles, which brings us within 6 or 7 miles of Bombay, there are, on the sea-coast, 14 towns, besides some small villages. These towns contain each from one to fifteen thousand inhabitants. All, except two or three of them, are entirely without schools, as I was informed. In three of them we now have schools; the fourth school which is in Choule, being two or three miles interior from the coast. In all of these towns we might probably establish these schools, each of which would, in some sense, be like a missionary station in each town. Books could be deposited for distribution with each teacher; and these towns on the sea-board being intimately connected with the interior, they might very easily be diffused to a great extent. One or the other of us might make the tour of this line of schools as often as we might think it expedient; at the same time inspecting the schools, and calling together the people in each town as we proceed, to hear the gospel preached to them.

There are large towns on the sea-board to the north of Bombay, where the opening is equally inviting and urgent. In a word, the field around us opens wide and far, very far, beyond all our means and ability to cultivate it. We daily feel the want of more, manifold more, of every thing that can subserve the missionary work.

March 19, 1819.—When I wrote the above, I supposed it would have been on the way to you before this time. But I find that the A. now here, intends to wait for the new crop of cotton, and consequently will not sail short of four or five weeks from this time, and perhaps still later. In the mean time, I may add something more to my letter, already very prolix. A Jew at Allabay, told me, and he said that the Jews relate and believe among themselves, the story about Abraham and

his father:—that the father was a maker and vender of idols—that Abraham, in the absence of his father, cut in pieces with an axe, all the idols but one, which was a large one,—and that he then fixed the axe in the hands of the large idol, and told his father when he returned home, that the great god had killed all the little ones, &c.

23. To-day I have received the afflictive intelligence of the death of my very dear friend, S. J. Mills. In 1807 our acquaintance and friendship became very intimate, and in 1808 we were associated in the subject of Foreign Missions. I could mention particulars which render him peculiarly dear to me. I feel, that in his death I have sustained a great loss. May this bereavement be a sanctified one.

25. Near the close of the last month, brother Newell removed to a house at a small distance from the mission house, with the expectation of remaining there two or three months. And at the middle of the present month, brother Bardwell removed to the distance of about two miles, where he expected to remain two months. Since the brethren left, I have of course been alone in the mission house, and the superintendence of the printing and book-binding business has devolved upon me. We think it important, that each of the brethren at this station should be able, in case of necessity, to superintend the printing. The knowledge requisite for this, is very soon acquired.

Perhaps you think us tardy in the translating and printing of the Scriptures. I sometimes doubt whether we ought not to accelerate our progress a little in this department. If the American Bible Society should choose to extend their operations to this country, we could soon present them with the whole of the New Testament. I am now employed on the Epistle to the Philippians; having myself translated all the preceding part of the New Testament. Our edition of Matthew will probably be exhausted in a few months.

April 25. I have just returned from public worship in the Scotch Kirk, which was opened to day for the first time. The building is quite new, and very respectable. There was nothing like consecration or dedication of the building. Mr. Clowe, the Presbyterian chaplain, has been absent more than a year, on a visit to England. To-day he recommenced his public services. His sermon was able and solemn, and almost made me forget that I was in a heathen land. In the course of the sermon he made some remarks, such, I think, as the Europeans here, seldom, if ever, heard before. He remarked to this effect:—that laudable attempts were making for the conversion of the heathen,—and that the greatest obstacles to those attempts, arose from the unchristian conduct of professing Christians,—that it was awful for a man to lose his own soul, and far more awful to be accessory, though in the smallest degree, to the eternal ruin of others. And he asked, 'How is it possible for you to believe, that there is salvation in none but Christ; and still to behold with indifference the heathen dying around you without any saving knowledge of Christ?'

30. I shall now close my very long scrawl with a few short notices. A few days ago, I had a line from brother Poor, dated March 30, in which he says: "Brother Richards arrived at Batticotta a week ago. He came to Jaffna from Madras by way of Colombo. His life has been lengthened out beyond the expectation of all his friends. His mind is in a happy state. He has habitually joyful anticipations of the heavenly world. We shall soon write to the Prudential Committee respecting him, and other concerns of our mission."

At our last quarterly meeting, we agreed to print three small books for the use of the schools. One to contain the substance of a Grammar of the Marhatta language; another to contain some of the outlines of Astronomy, Geography, History and Chronology, similar to what is contained in the book of English and Marhatta, a copy of which has been forwarded to you; and one little arithmetical book, if practicable. To-day we finished printing a third edition of the tract called "The heavenly way." (Swergiapunt.) The other two editions having been exhausted some time ago. We have also concluded to commence the printing of Genesis, as soon as the copy shall be ready, which will probably be in the course of a month. Next to Genesis, we have agreed to print the Gospel of John, our edition of Matthew being near expended. About a fortnight ago, the edition of Matthew for the Bible Society was delivered bound and ready for distribution. The sale of the book in English and Marhatta has already covered its expense, and more than half the edition remains for future sale.

Brother Bardwell is expected to remove back to the mission house by the middle of next month, and brother Newell, probably, by the end of the month. Mr. Elphinstone succeeds Sir Evan Nepean in the government, in the course of a few months. I remain yours, &c. G. HALL.

MORAVIAN MISSIONS.

From the Philadelphia 'Remembrancer.'

Extract of a letter from the Rev. Wm. F. Sauter, one of the Moravian Missionaries in Antigua, dated St. Johns, Antigua, Nov. 8, 1819.

The work of grace among the blacks in this island continues to prosper, and seems to spread more and more.—From the 3d to the 10th ult. we spoke with 529 baptized persons, and candidates for the Lord's Supper; and from the 10th to the 17th, with 905 communicants. On the last mentioned day, 25 persons were admitted to the communion for the first time, and 5, who had been excluded, were re-admitted. From the 17th to the 24th we conversed with 2203 new applicants and candidates for holy baptism. Of this number, 21 were propounded for baptism, 50 for reception into the congregation, 24 for readmission, and 104 as new candidates for baptism. On the 31st we had our prayer day, when our dear Lord blessed us in a peculiar manner, and so many people assembled, that our church might have been twice filled.

You have no doubt learnt, that this and the neighboring islands have been visited with a destructive hurricane, which did considerable damage on the 21st and 22nd of September. In our city, a number of houses were destroyed, many inhabitants injured, and three persons lost their lives. Most of the negro huts in the country were damaged, and many reduced to ruins. The Lord mercifully protected us from harm, though we too sustained some loss on our premises. Since the hurricane, a great deal of sickness has prevailed among the blacks, and we buried as many as 61 of our people in the course of the two last months. In visiting the sick, we met with many encouraging evidences of the power of divine grace. Our Br. Richter has removed to the country, for the benefit of his health; the proprietor of Doig's estate having accommodated him with lodgings in his large house, where Br. Richter performs divine service. We could wish to erect a church and dwelling in that remote quarter of the city, where we have about 400 communicants; for which purpose we might obtain the ground gratis; but building is very expensive here and our missionary funds are low.

Extract of a letter from Mrs. Gamble, wife of the Moravian Missionary among the Cherokee nation, dated Springplace, September 18, 1819.

What this year has produced for us! Wonders upon wonders of grace divine! In March last, our old Mary Christina Vann was baptized. June 27th her husband, a white man, was received into our congregation. At our next communion they will for the first time partake. Last Lord's day we again had a baptism of an adult and her infant, the wife and child of William Hicks, brother to our Charles Renatus. Her husband was admitted a candidate for baptism, as was their neighbor Susannah, the mother of John Ridge (now at Cornwall, Connecticut) a month since. The latter, a sickly person, arrived here, while we sat at breakfast, on Saturday last, having set out from home, 30 miles hence soon after midnight. She came in a white dress, which she had already made for her baptism. This she prays, may be soon "yet not," are her words, "until her dear Lord will."—But, Oh! what were our feelings at the late baptismal act! My husband spoke in English; our Charles Renatus in Cherokee. All present wept. When over, all went away silent, here one, there one in the woods—here two in one retired place, there two in another. Christiana Vann and Susannah Ridge sat long alone. What they said, we know not; but this we know, that it was converse full of gratitude to Him, who hastens, marvellously to save the poor Cherokee. Susannah could not eat, but hurried home, where she had left a child sick of a fever, to be prepared by the spirit of God, for the call to her too, to receive holy baptism. "My mind stays with you, though I go," she said at parting; and we re-assured her of our constant love and prayers.—We commend this work of grace, begun by our Lord and his good Spirit alone, to the thanks and prayers of all our beloved Brethren and Sisters of your congregation.

BAPTIST MISSION AT RANGOON.

From the Concord Observer.

Extract of a letter from Rev. GEORGE H. HOGAN, dated Serampore, Sept. 11, 1819.

On the 8th of August, brother Wheelock and his wife embarked at Rangoon for this place, with a view to his obtaining medical assistance, having never been able to study since ten days after his arrival in Rangoon from America. He appeared to be getting better, during the first days of his passage; but afterwards began to discover some symptoms of insanity, which manifested itself in religious despair; he became so entirely deranged as not to know his wife. On the 20th of August, while Mrs. Wheelock was engaged in writing, and he, to her, being apparently asleep, she heard the water gallery door close; and looking round, saw that he was gone—She sprang to the door, and opening it, found, to her unspeakable grief, that he had vanished forever from her sight; he had thrown himself out of the water gallery window into the sea, and was seen no more. He was, while at Rangoon, in a very happy state of mind; also during the first part of his voyage; and waiting with humble faith in the Redeemer, the great change which was apparently awaiting him. His disease was pulmonary. His afflicted widow is now with us.

On the 27th of June, a Burman, by the name of Moung-nau, was, on a profession of faith, baptized at Rangoon. He is a young man of the common class. He is the first fruit of the Rangoon Mission.

About the 1st of June, the old King of Burmah died. His grandson ascended the throne, through much opposition, and at the sacrifice of many of his enemies and opponents. He has begun his reign by prohibiting any taxes for three years and three months; and commanding his subjects to live in peace and to pursue undisturbed their own concerns. But it is very difficult to form any opinion of what kind of material his sceptre is made." [See last page of this paper.]

NEW SOUTH WALES.

From the New-York Daily Advertiser.

The progress of the settlements in New South Wales and Van Dieman's Land, has been so rapid, that they now possess, of their own growth, all the necessities of life, and are even enabled to make exportation of a surplus produce. They have lately sent horses to Batavia, cattle and salted meat to the Isle of France, and flour to the Cape of Good Hope, to assist in meeting the distresses the inhabitants of that territory have lately experienced for the want of grain. Nor do these colonies less contribute to the wants of the mother country, which they supply with sperm, black oil, seal skins of a superior description, and wools of a quality vying with the best of Saxony and Spain. The ship Surrey is on her way to England, freighted with these valuable articles. The exertions of the colonists have hitherto been much retarded by the duties imposed on their exports, but there is reason to hope, these impediments will be removed, as a petition for that purpose, signed by the principal colonists, has been transmitted to the Legislature, by the Governor. We are now enabled to annex an abstract of the last public market concluded in the different settlements in Nov. last, when the following results were ascertained:—

Total of the population of the territory, 25,050 souls, being an increase, in one year, of nearly 5,000 inhabitants. Acres of wheat in cultivation, 20,100; do. of ground ready for maize, 6,400; do. of barley, oats, peas, and beans in cultivation, 1,990; do. of potatoes, 730; do. of gardens and orchards, 980; do. of cleared ground, 49,600; total quantity of acres held by individuals, 290,600. Live Stock.—Total number of horned cattle in the territory, 55,450; do. of sheep, 201,240; do. of swine, 22,630; do. of horses, 3,000.

Richmond, Virg. Jan. 5.

African Colony.—Among the persons who are to sail from this port, are Messrs. Colin Tesague and Lot Cary, two ministers of the Gospel, who have been taken under the patronage of the Baptist Board of Foreign Missions for the United States. The preaching of these persons for a few days past, to large and respectable congregations, has sufficiently evinced the high estimation in which they are held for their missionary zeal, and acquaintance with the sacred Scriptures.

BOSTON RECORDER.

SATURDAY, FEBRUARY 5, 1820.

Some few weeks since, we called the attention of our readers, to the duty of praying for our Academies and Colleges. Since we presented our remarks, our thoughts have frequently returned to that subject. Its importance, we apprehend, is not generally nor adequately felt. We now endeavor to lay this subject before our readers, in a more distinct and definite form. Our remarks will be confined to two points.

1. We urge, upon our Christian brethren, the imperative duty of praying for our Academies and Colleges. From the fact, that there is a general want of Ministers. The Directors of the American Education Society say, in their last report, "that after all which has been accomplished, the demand for ministers still increases." An appalling fact is sufficient to silence the objection, that greater exertions are, at present, necessary. The truth is, the Christian Church are just beginning to awake from their slumber of ages. Eighteen centuries have elapsed since the ascending Redeemer gave in his blood the broad commission, "Go ye into all the world, and preach the gospel to every creature." Yet his professed followers have been unable to do more than to "sow the seed of the word." Millions of the human race are going down, in unbroken darkness, to people the world of despair. Our hands are in our hands—our blood chills in our veins in view of these awful facts. We are ready to sink down in despondency. We sometimes faintly believe, that there is a real error in our calculations, that the condition of our fallen world is far more deplorable than we apprehend; but when we awake from this pleasing delusion, we are again related to the borders of despair. We cannot fly to duty for relief, when every day, that we view the Atlantic, when the solitary mariner wanders on the banks of the Mississippi, and in our ears, the painful reality, the vest is great, but the laborers are few! This is all. Many parts of our own country are, becoming more and more destitute of religious instruction. Look at the tide of emigration, which is rolling on westward to the mountains, bearing on its bosom but few religious privileges of their fathers. Alas! since the Mississippi formed the western boundary of the white population of America, now the traveller finds numerous settlements along the banks of the Missouri, the Arkansas, the Red River. Here is a vast empire in the heart of this continent, destitute of the means of grace, & likely to continue so for ages. The splendid triumphs of the cross do not keep pace with this wide spreading population. Rapid progress outstrips the work of benevolence. Here then is an ample and unworked field for missionary labors.

Unless our Colleges are visited with the effusions of the Spirit, how will this extensive field be furnished with religious instruction? We confess we are unable to tell. Great will not send us missionaries. Other will not send us missionaries. The student youth, who annually graduate at our colleges, are, by no means, sufficient to supply churches in the older parts of the Union. Therefore, we ask, shall we look for missionaries to occupy the immense territory between the Mississippi and the Pacific Ocean? We frequently revolved this subject in our minds, we can discover no way for the Christian community to extricate itself from this dilemma, to perform the duty we are urging. They must be revived in our Colleges, or we are done. The demand for ministers now thousands are dying in ignorance of the truth; and yet we believe, that very few are offered by the Christian public, to be sent to our Colleges. We do not wish to neglect our brethren. But we are compelled to the fact on which we ground this opinion, our frequent excursions into different parts of the country, we have seldom heard our Colleges mentioned in the prayers, either of the church, or of the family. We hope this neglect universal. At any rate, we feel obliged to our feeble efforts, to supply the deficiency, which, we know, actually exists.

2. We urge this duty, that youth, who are educated, will exert on society. It is a but sound maxim, that "knowledge is power." Enter the retired chamber of the scholar. Perhaps he is meditating the subjugation of a neighboring empire. All the powers of his strengthened and invigorated by education, concentrated upon this single object. A glance of intuition, he follows out the consequences of such an attempt, through all their windings—perceives the influence which a revolution will produce upon the whole of the countries—apprehends at once the deep direction of the prejudices of his fellow-men, knows whether their prepossessions will discountenance his design; but conscious of his own superiority, looks down, with contempt, on their petty conflicting interests, and, with the power of magic, contrivances and directs the tide into the course which favors the triumph of his plan. While he sits leisurely in the seclusion of his study, he calls into the field a numerous army, and with all the implements of war, he contests approaches—the anxieties of the hang, in dreadful suspense, an empire on the brink of ruin—behold, an empire on the brink of existence! Here is an illustration of the influence of knowledge.

Step into the consecrated study of the man, with holier motives, than actuated the scholar, he too, is collecting materials, destined to produce an important effect on his fellow-men. His preaching will be a life unto life, or of death unto death. He is forming the character of his hearers, and in forming the character of his hearers, he is forming the character of his hearers, and in forming the character of his hearers, he is forming the character of his hearers.

In SENATE, JAN. 26, 1820.
Finished Business.—Bills to incorporate a second Congregational Society in the first parish of Springfield; relating to the Circuit Court Common Pleas in the third Eastern Circuit; to establish the Union Turnpike Corporation; directing the mode of attaching on mesne process; to incorporate the proprietors of the Methodist Meeting House in Bucksport; and to incorporate the Belfast Upper Bridge, several passed to be enacted.
The joint Committee on so much of His Excellency's message as relates to the States reported, that it is inexpedient to make any further order on the subject.—*Accented.*
Monday, Jan. 31.—Finished Business.—Bills to establish the Billerica Academy;—To change the name of the American Society for educating Pious Youth for the Gospel Ministry;—In addition to an act entitled, an act directing the mode of attaching on mesne process, and selling by execution shares of debtors in incorporated companies.—In addition to an act entitled, an act to incorporate the Second Congregational Society in the first parish in Springfield;—To incorporate a new Institution for Savings in Newburyport and its vicinity;—In addition to an act entitled, an act establishing a corporation by the name of the Union Turnpike Corporation;—To incorporate the same. Proprietors of the first Methodist Meeting House in Bucksport;—Setting off Pineaus Wharf and others from the town of Chelmsford, annexing them to the West Congregational Society in Dracut;—To incorporate the Belfast Upper Bridge Company;—In further addition to an act entitled, an act for incorporating certain persons for the purpose of laying and maintaining the booms in Androscoggin River;—Relating to the Circuit Court of Common Pleas for the Third Eastern Circuit, severally passed to be enacted.
Tuesday, Feb. 1.—The Hon. Mr. GAY, from the joint Committee on the subject of the removal of *Williams College*, made an elaborate report of facts, concluding with the opinion that it is inexpedient to remove the College to Northampton. Read, and Friday next assigned for consideration.
Restriction of Slavery.—The Hon. Mr. SALTONSTALL, of the joint Committee appointed to consider what measures, it may be proper for the Legislature to adopt in the expression of their sentiments and views relative to the interesting subject now before Congress, of interdicting slavery in the new States beyond the river Mississippi made a report, expressing their opinion, as disapproving such admission of slaves in said new States to be admitted, and that it is the duty of Congress to exercise the power which they possess to prohibit slavery in such new States.
HOUSE, Saturday, Jan. 29.
The Committee of Finance reported, that it is necessary to raise a tax of 153,382 dollars and cents, for the services of the current year.
Bills passed to be engrossed:—A bill to incorporate the proprietors of Dead River Dam;—to establish part of the town line between Lenox and Westminister; to incorporate the town of Haverhill;—authorizing the sale of Ministerial or Police Lands in Blue Hill; to incorporate a Religious Society in Waterville; to unite 2 School Districts in Canaan and Norridgewock.

CONGRESS OF THE U. S.

In SENATE, JAN. 24, 1820.
Missouri Bill.—The Senate having resumed the consideration of the bill on this subject, Mr. MINKNEY continued the remarks which he commenced on Friday, in opposition to the proposed restriction, and spoke nearly two hours when he had concluded.
Mr. OTIS intimated a wish to reply to Mr. MINKNEY, as the Senate, he said, after the intellectual exertions which they had just enjoyed, would now little relish for the plain fare which he would offer. he moved, that the subject be postponed until to-morrow. Adopted.
Tuesday, Jan. 25.—Mr. OTIS addressed the Senate, at considerable length, in reply to Mr. MINKNEY, and in favor of the restriction.
Wednesday, Jan. 26.—The Senate resumed the consideration of the Missouri bill.
Mr. SMITH, of S. C. addressed the Senate, at considerable length, in opposition to the Restriction, and in reply to its advocates; when he concluded the Senate Adjourned.
Thursday, Jan. 27.—The Missouri bill began again under discussion. Messrs. REGGERS and RAINBOLD of Ohio, Mr. MERRILL, of N. Hampshire, and Mr. LOGAN, of Kentucky, successively spoke to the question.
HOUSE, Wednesday, Jan. 26.
The Missouri Bill.—Mr. STORRS, having withdrawn an amendment he made yesterday to the bill, submitted the following:
"And provided further, That, forever hereafter, neither slavery nor involuntary servitude (except in the punishment of crimes, whereof the party shall have been, duly convicted) shall exist in the territory of the United States, lying north of the 36th degree of north latitude, and west of the river Mississippi, and the boundary of the State of Missouri, as established by the act. *Provided*, That any person escaping from the said territory, from whom labor or service lawfully claimed in any of the States, such fugitive may be lawfully reclaimed, and conveyed according to the laws of the United States in such case provided, to the person claiming his labor or service as aforesaid."
A debate ensued on this motion, in which Messrs. Randolph, Lowndes, Mercer, Bruns, Smith, of Md. Storrs and Clay participated; and the amendment was *negatived*.
When the reading of the bill had proceeded so far as the 4th section when Mr. TAYLOR, of N. C. moved, that the following words be inserted:—
"And shall ordain and establish, that there shall be neither Slavery nor Involuntary Servitude in the said State, otherwise than in the punishment of crimes: whereof the party shall have been lawfully convicted:—[With proviso for the delivery of Slaves escaping from other States into Missouri.]
The main question of the restriction on Slavery in the future State of Missouri was thus fully before the House, but the usual hour of adjournment having arrived, the Committee rose, reported progress, obtained leave to sit again; and the House Adjourned.

SPANISH TREATY.

Thursday, Jan. 27.—Mr. FLOYD, of Va. submitted for consideration, the following resolution:
"Resolved, That the President of the United States, be requested to cause to be communicated to this House, if in his opinion consistent with the public good, whatsoever information he may possess, relative to the extent of territory which the instructions of the Minister Plenipotentiary of the Catholic Majesty authorised him to cede to the United States in his negotiation with the Secretary of State, which resulted in the treaty of the 22d February last; and likewise at what period he obtained that information."
Mr. F. said, that he had been induced to submit this resolution to obtain the information required, as important, upon a subject of great consequence to the nation at this time. It was recommended upon an expression in the letter of the Secretary of State to our Minister, bearing date the 10th of August, 1819, wherein he says—"It is too well known, and the Spanish government do not deny it, that Mr. Ouz's last instructions authorised him to cede to the United States much territory than he did." Now, sir, as the treaty has not been confirmed by Spain, and as he is called upon to enforce the friendly stipulations of that treaty, it is peculiarly proper to have

All the information which was possessed at the time of the negotiation.

This motion gave rise to a short Debate, in the course of which the adoption of it was opposed by Mr. LOWMYER, MR. SERGEANT, MR. HOLMES, MR. TAYLOR, MR. RARA, and Mr. HILL, on the ground, generally, that the President had communicated to Congress, at the commencement of the session, on the subject of Spanish affairs, all the information which he deemed important to the public interest, and which, in his opinion, it was not inconsistent with that interest at present to communicate; that the conduct of negotiations having been given by the Constitution to the Executive, and also the authority to communicate to Congress, from time to time, information of the state of the Union, it was to be presumed the President had, in the performance of that duty, communicated all that was in his opinion proper to be communicated, respecting our relations with Spain; and that, as we have yet a Minister at Madrid, and matters were not finally adjusted with that power, the disclosure of such particulars as were required, if made, might have a prejudicial effect on the questions pending between the two countries, &c.

The proposition was supported by the mover, and by Mr. JOHNSON, of Va. and Mr. RANDOLPH, for the general reasons assigned by the mover, and for the reason, additionally, that the President had, by his communication to both Houses of Congress, at the commencement of the session, earnestly recommended the subject of the state of our affairs with Spain, to the attention of Congress, and indeed expressly submitted to them whether or not the provisions of the Treaty should be carried into effect independently of the consent of Spain, &c.

The question being taken on agreeing to the resolution thus amended, it was decided in the negative. Ayes 67: Noes 33.

The order of the Day on the Missouri Bill being announced, Mr. FOSTER, of C. moved its postponement for a week. This motion was opposed by Messrs. EDWARDS and LOWMYER, and negatived; & the House went into committee on the bill.

Mr. TAYLOR of N. Y. delivered a speech in support of his motion to impose a restriction on Slavery in Missouri.

Mr. HOLMES, of Mass. followed, and spoke some time against the right of Congress to impose the restriction. Before Mr. H. had concluded he gave way for a motion to rise, and adjourned.

FOREIGN NEWS.

Very Late London Papers.

Capt. Woodward, has arrived at Portsmouth, in the ship *Harmony*, with London papers to the 25th December—twenty days late.

THE British Parliament has passed on most of the bills recommended by Ministers to be enacted, to suppress sedition and blasphemy; and those not passed were in matured stages. On the 24th Dec. the Commons adjourned to the 30th, to give time to the House of Lords to pass the Newspaper Stamp Duties bill through the remaining stages; after which both Houses were to adjourn to the 15th February.

On the 24th, the London Merchants presented a petition, praying some remedies with respect to the China trade, and the resumption of cash payments by the Bank. In the discussion which took place on the petition, Lord CASTLERAGH said, "No deviation was intended to be made in the plan adopted last session.—Every principle of practical wisdom and of legislative policy, he said, called upon them to adhere to it."

The Seditious and Blasphemous Libel bills passed the House of Lords, and the Newspaper Stamp Duty bill the Commons, by large majorities. The *Seize Arms* bill passed the Lords, Dec. 17th, 135 to 33. On the 23d, a bill to abrogate to the right of traverse, received the Royal assent.

Mr. HOMERSE, a member of the British Commons, had been arrested on a warrant from the Speaker, and committed to Newgate, for a libel on the House of Commons.—He protested against the illegality of the proceeding. A meeting of the electors of Middlesex has also protested against it. Sir FRANCIS BUBBETT has become his surety for liberty to reside in the keeper's house.

Some fresh meetings of the reformers had taken place in Scotland, and the military force had been called on to suppress them.—No blood was, however, shed, and Mr. GRANT, in the Commons, ridiculed the idea of assembling a force to suppress them.

Lord STURTEVANT has addressed a Circular to several of the Lord Lieutenants, requesting them to put the act against unlawful Trainings, into rigid execution.

A Mr. HEATHFIELD has published a pamphlet proposing to pay off one half of the national debt, by an assessment of 15 per cent. on the capital of all property in the kingdom. The *Courier*, says the project "is wise, necessary, will be effected," and permit the repeal of twenty millions of taxes.

House of Lords, Dec. 24. The Royal Assent was notified to the Seditious Meetings prevention bill.

The Blasphemous and Seditious Libel bill, came up from the Commons with amendments. Ordered to be printed, and to be taken into consideration on Monday.

From Spain. The advices from Cadix are to the 1st Dec. The expeditions continued in preparation.—One to carry 5000 troops to MORILLO, and another to take from 10 to 15,000 troops against Buenos Ayres. The navy commissioners were chartering vessels to convey them.

DEATHS.

In Boston, Mrs. Mary Fullick, aged 46; Mr. Benjamin Bayley, 53; Samuel Elliot, Esq. 61; Mr. Nathaniel F. Thayer, 41; Mr. Thomas Dana, 26; Mrs. Elizabeth Adams, 25; Mr. John Bell, 89; Mr. John Brown, (colored man) 67; Mrs. Frances Tilden, 48; Mr. Benjamin Morgan, 59; Dor Jane Stoughton, his Catholic Majesty's Consul in this town for above 60 years, aged 75; At New-Bedford, Mr. Benjamin Mosher, 84; Mr. Joseph T. Shearman, 16.—At Gloucester, Mrs. Lucy Stacy, 80; Mr. Martin Thaxter, and son, of Portland, (drowned).—At Springfield, Mr. Levi Hitchcock, 41; Mrs. Merriam Morgan, 80; Mr. William Barnes, 29.—At Chester, Dr. Asaon Boies.—At Longmeadow, Miss Flavia Cooley, 25.—At Loomisford, Mr. Jeremiah Houghton, 69.—At Granby, Mr. Phineas Smith, 72.—At Barre, Mr. Daniel Mason, 66.—At Westminster, Mr. Timothy Damon, 57.—At Sterling, Mr. Thomas Leach, late from Ireland, 21.—In Turner, Mr. Daniel Cary, Esq. 61, formerly of Bridgewater.—At Saugus, Mr. Ezekiel Howard, a revolutionary pensioner, 70; Mrs. Zeruah Raby, 81.—At Fairhaven, Mrs. Pease, at an advanced age.—At Westport, Mr. Lemuel Milk, 79; Mr. John Howland, 60.—In Virginia, Col. Thomas Parker.—At Belle Point, (Arkansas), Rev. Jacob P. Vinnell, of N. York, one of the missionaries for civilizing the Indians, west of the Mississippi.—At St. Johns, N. B. Lieut. Colonel the Hon. Harris William Hailes, one of his Majesty's Council of that Province.—At Springfield, (Verg.) Martin Cockburn, 78.—At Lancaster, Mrs. Elizabeth Putnam, aged 59.—At Waverly, Mr. Humphrey Sawyer, 59.—At New-York, Mrs. Amy P. Stoddard; Mr. Wm. Froebuck;—At Huntington, L. I. Mrs. Mary Scudder.—At Raleigh, N. C. Rev. Anthony Foster, A. M. late pastor of the Second Independent Church in S. C. 33.—At Philadelphia, Mr. Joseph Wetherill, 80.—At Louisville, Ken. Capt. John Bunin, late of Newburyport, Mass.—At Norwich, Mr. Sarah Morgan, 77.—Greenwich, Mr. Asaph Willis, 55.—At Norfolk, Mrs. Elizabeth Moore, 99.

Died at Barrington, (R. I.) on the 7th ult. deeply lamented, Miss LUCRETIA SHOUT, daughter of Capt. John Shout, aged 27. This instance

mortality afflicts us in a striking manner of the in-
 stability and uncertainty of the dearest earthly
 comforts and enjoyments; and in a loud and so-
 lemn call to the young, in particular, to seek the
 one thing needful in early life. Possessed of an
 amiable disposition, pleasing and unassuming in
 her deportment, she was a dutiful and pleas-
 ant child, an affectionate and beloved sister, a
 sincere and constant friend. But with all her
 amiable and engaging qualities, she was a stran-
 ger to vital religion, till arrested by mental dis-
 ease. When the destroying angel approached her,
 she felt herself unprepared to meet his un-
 relenting stroke. But by the blessing of God
 upon the means which were used, in the course
 of her lingering and distressing illness, which she
 sustained with unusual fortitude and patience,
 her understanding was enlightened, and her con-
 science awakened to a feeling and pungent sense
 of her sinful and ruined state by nature, and of
 the infinite importance of being prepared for her
 approaching dissolution. After a season of deep
 conviction and distress of soul, she was hopefully
 raised from "an horrible pit" and "the miry
 clay," and "a new song" was put in her mouth,
 "even praise to our God." Amidst all her bodily
 pains and distresses, she was filled with un-
 alterable joy and peace in believing. She ex-
 pressed a deep and lively concern for the spiri-
 tual and eternal interest of others, particularly
 of the young. She earnestly requested, that her
 minister would, on the next Sabbath after her
 funeral, address the youth on the momentous
 concerns of the soul. She expired in great peace
 of mind, and with hopes full of immortality.

Wednesday Lecture—Exeter Street—Feb. 6.
 Preacher, Rev. RICHARD S. STORRS, of Brain-
 tree—Subject, "The building of the Church, the
 work of the LORD."

POPULAR ANTHEMS.
JAMES LORING, at his Music Bookstore,
 No. 2, Cornhill, has for sale—The Old Col-
 ony Collection of Anthems, selected and publish-
 ed under the particular patronage and direction
 of the Handel and Haydn Society in this town.
 The two first volumes complete, price three dol-
 lars each. These volumes have been published
 at different times, in 16 Nos. Either number
 may be purchased separately. Musical Societies
 supplied in quantities on liberal terms.
 The established celebrity which these selected
 pieces have attained in England, among all per-
 sons of refined musical taste, and the additional
 evidence of their excellence, which has been fur-
 nished in the performance of them by the Handel
 and Haydn Society and other musical societies,
 in the presence of delighted auditories, are re-
 commendations which render superfluous those of
 the publisher.
Also, on hand—A supply of Handel's Messiah,
 Haydn's Creation, Lock Hospital Collection,
 Harmonia Sacra, Hubbard's Anthems, Callcott's
 Musical Grammar, Kollman's Musical Harmony
 —together with a variety of the most approved
 Books for Singing Societies, on the most reason-
 able terms.
 N. B. Leaders of Singing Societies may derive
 much benefit from the use of *Winchell's Arrange-
 ment of Watts*. In addition to other advantages,
 it is a complete *Chorister's Guide*; as it contains
 the names of favorite tunes adapted, affixed to
 each of the Psalms and Hymns. Price 75 cents.
 This work is for sale at No. 2, Cornhill, and at
 the principal Bookstores. Jan. 28.

Cheap Silks.
JUST received, a large assortment of plain
 and stripe black Silks, superior quality,
 which will be sold unusually cheap—elegant
 Plaid Silks and Canton Crapes at very low prices
 —super black Bombazines—brown, matoon, blue
 drab, and buff do.
 7-4 and 8-4 Merino Shawls, at reduced prices.
 A few pieces retail Scotch Plaid, elegant dark
 colors. LODGE & DRAPER,
 Feb. 5. No 11, Market Row.

Rum, White Havanna Sugar, &c.
FORTY hhds. superior old W. I. Rum, 20 boxes
 superior white Havanna Sugar—10 small
 boxes Citron—10 tierces prime rice—Groceries
 generally of the best quality at retail, and sent to
 any part of the town free of expense. For sale by
 JECRONIAS THAYER, Water Street. Feb. 5.

PAPER MANUFACTORY.
THE subscriber having heard from various
 sources, a report "that he had relinquished
Paper Making," informs his good customers that
 it was an error in some of the "craft," in very
 naturally inferring, that from the Mill he oc-
 cupies being advertised for sale, he had done with
 the business.—He still continues the manufac-
 ture of Paper, and having two Mills in his employ,
 (when enough to do,) he will be happy to ex-
 ecute any orders in the above business.

MOSES GRANT, No 7, Union St.
 FOR SALE AS ABOVE,
 A great variety of PAPER.
 Do do FEATHERS, wholesale
 or retail, on the most reasonable terms.
 The Upholstery business continued.
Just received,
 One case of very elegant crimson, green, yellow
 and blue silk Damask, which will be sold low
 at the price of yard.
 To Let—A small but excellent Cellar,
 near the Market. 4a Feb. 1.

Going Off Rapidly! Don't forget the Number!
JAMES BREWER
 No. 95, MARKET-STREET.
HAS received a fresh 100 pieces Rhoades's
 Bombazetts, from 1½ to 2½ per yard,
 which are going with great rapidity.
Likewise—A very extensive assortment Broad-
 cloths and Casimeres—Pelisse Cloths—Sat-
 inettes—Flannels, &c. which are offered at very
 reduced prices.
 2000 yards fine American Sheetting, at 17 cents
 per yard, by the piece only—1500 do. Shirting,
 12 cents—1300 do. fine steam loom Cotton, 20
 & 25 cents.
 A fine assortment of Calicoes—do black change-
 able and plaid Silks—700 yards ditto Twill'd
 (dark colours)—1 bale 4-4 India Cottons, remu-
 nding 18 yards at \$1 piece—1 do. 10 yards 10½
 do. 5-4 (extremely nice) 1½ per yard.
Also, a beautiful assortment Cotton Cambrics
 and Cambric Mullins, which are going at 15
 per cent below the regular market prices—100
 yards Linen Cambrics, 13½ to \$4—A fine assort-
 ment Figured and plain Leno Mullins—Scotch
 Lawns—Imitation India Book, &c. &c.—togeth-
 er with the most extensive lot of Seasonable
 Goods, that can be found in this market, which
 are going off rapidly. Feb. 5.

REMOVAL.
WILLIAM MATTOCKS informs his Clients
 and the Public, that he has returned to
 his old situation in *Danville, Va.* where he pro-
 poses to continue his Professional business, with
 despatch and despatch. *Danville, Jan. 14, 1820.*

NOTICE is hereby given, that the subscribers
 has been duly appointed Executor of the last
 Will of **HANNAH CHERNEY**, late of
 Medfield, in the County of Norfolk, single woman,
 deceased, and has taken upon himself that
 just by giving bonds as the law directs. And
 all persons having demands upon the estate of
 said deceased, are required to exhibit the same,
 and all indebted to the said estate, are called
 upon to make payment to
 SAMUEL CHERNEY, Executor.
Medfield, Dec. 7, 1819.

This image shows a vertical, high-contrast, black and white texture. It appears to be a close-up of a material like wood or stone, characterized by a grainy, uneven surface. A dark, vertical band runs down the center, flanked by lighter, more textured areas. The overall effect is one of organic, weathered material.

